



Points to Ponder

הערות של רב יחיאל גרינהויז

THE SEVENTH PEREK OF YEVIKOS IS DEDICATED:

עבי אריה ז"ל בן נחום אהרן ג"י

יבמות דף סט

1. The משנה writes that sometimes a כהן גדול is פוסל his grandmother from eating תרומה. Since we are not talking about an actual כהן גדול and same would be true with any כהן, what is the משנה teaching us by using a כהן גדול?
2. On the משנה which says that only if the בת כהן becomes pregnant from a ישראל she has to stop eating תרומה the גמרא brings an earlier משנה about two brides who were mistakenly switched and have to wait 3 months. The גמרא on ע"א לד' says that it must be that they were together at least twice because we know that אין אשה מתעברת מביאה ראשונה. Why couldn't our גמרא answer that since it was only once we are not concerned?
3. Further to the above the גמרא asks in a case of a ישראל living with a daughter of a כהן, where the משנה says that she can continue to eat תרומה as long as she didn't become pregnant, why aren't we afraid that she became pregnant and it is not yet visible. In the earlier גמרא, regarding slaves of a deceased כהן, Rebbi Yosi says that if the widow is pregnant, the slaves can't eat תרומה. Why didn't the גמרא ask the same question regarding הבחנה on יוסי on the הבחנה which means if she is definitely pregnant?
4. רב says that an ארוסה who becomes pregnant the child is a ממזר. Since if she had relations with her ארוס she didn't violate any לאו and if she was unfaithful she is חייב why don't we assume that she wouldn't risk her life, and it must be that the child is from the ארוס. (another way to put it is, that she didn't lose her כשרות)?

5. רש"י ד"ה הולד ממזר writes that since there is a רוב of people who if she had relations with them, the child is a ממזר we consider it a ממזר ודאי. How can we be certain of this, especially given the above question?

גמר חתימה טובה!

If you have any comments or suggestions please email me at

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לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל

רפואה שלימה לרב רפאל צבי ליפא בן אסתר רכאל